The Door of Salvation OPENED;

OR,

A Voice from Heaven to unregenerate Sinners:

Plainly shewing the necessity of opening your hearts to Christ, or else hee will open Hells mouth to devour you.

With many sweet Invitations to come to him that they might have Life, and be hidden from the wrath of God, which is worse than Death.

Together with the dreadful condition of the stubborn and hard-hearted Sinners.

Dealing impartially with their Souls, propounding Blessing and Cursing, Life and Death; Salvation if you open to Christ, Damnation if you refuse Christ.

By T. P.

Mal. 4. 1. *For the day is coming that shall burn as an Oven, and all the proud, yea, and all that do wickedly shall be as stubble: and the day cometh that shall burn them up, saith the Lord, and shall leave them neither root nor branch.*

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THE
Door of Salvation Opened.

Revel. 3. 20.

Behold, I ſtand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and ſup with him; and he with me.

IT hath pleaſed the moſt wiſe Diſpoſer of all things, out of the riches of his free Grace, to tender Jeſus Chriſt to poor loſt & undone ſinners, and alſo it pleaſed the Lord Jeſus, not only to dye for ſinners, to Redeem them from Death, and the Curſe of the Law, that he might open a way for poor loſt ſinners to return to God, but he is alſo pleaſed to ſtand knocking at the door of their hearts, to woe, to beſeech, and intreat poor ſouls to be reconciled to God.

Theſe words now read, are very full of matter, and upon each word might almoſt be

written an intire Volume, but my narrow scantling will not permit me to explaine the terms, only come to the main intended. I might hence raise many observations, but I shall name but one, and insist on it.

Doct. That Jesus Christ waits, and calls long upon Sinners, and earnestly labours with them for admission, he stands at the door and knocks.

A hundred and twenty years waited he upon the Old World, thirty years upon the Jewes, forty years in the Wilderness by Signs and Wonders; these one hundred years well nigh hath he waited upon England, twenty years he waits upon one Sinner, forty years upon another; how often doth he say to us, Open to me my Sister, my Love, my Dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night, *Cant.* 5. 2. *Matth.* 23. 27. How often would I have gathered thy Children, as a Hen gathereth her Chickens, but yee would not, what doe these passages hold forth but the love of Christ? but to enlarge a little.

1 Christ gives not Sinners over though they have given him no answer at all, though they lye in the bed of ignorance, and mind not

not the dignity of his Person, nor the heavenliness of his Voyce, nor the excellency of his Salvation; and though he call louder and louder, and knock harder and harder, Rom. 13. 11. It is high time to awake out of sleep, the night is far spent, the day is at hand, yet Christ waits still to be gracious.

2 Christ hath continued knocking and calling, though Sinners have made light of his invitations; though the Soul be lazie, and hath put off his Coat, and cannot put it on, and hath washed his feet, and is loath to defile them, yet for all this Christ puts his hand by the hole of the door.

3 Christ hath not given over knocking, though Sinners have opened their mouthes against him, and reviled him, yet he stands thrusting at the post of Sinners hearts, and he waits and labours much to reconcile the Soul to God, he sends his Ministers, who entreat, and exhort, though all to no purpose.

But to give you the Reasons why Christ is thus pleased to wait, to be gracious to such graceless souls.

Reas. 1. Christ continues knocking at the Sinners heart, that he might glorifie his free Grace, and rich Love in converting some

your Soul to himself, that the soul might be thereby brought to see the tender care of Christ, and his vehement desire to bestow himself upon him, that he might at length see the free bounty of Christ, in his long calling, Open to me, open to me; that it might see salvation to be had no where else, that the heart at length sees it must open to Christ or else it must perish, that it might see its lost condition without Christ, that it might see Christs travellings and sufferings, torments and tortures, and all to redeem and save him who was lost for ever without him.

Reas. 2. Christ continues knocking and inviting, that in the end he might gain the Soul to estæm him as the only and desirable object in the world, that the Sinner at length may confess, it is better to let Christ in, than to keep Christ out, that the Soul may see him whom he hath reviled, yea crucified all his life, see him to bee the sweetest Saviour, and the loveliest object in the world, and delight in him, and as it were ravished with his excellencies.

Reas. 3. Christ knocks long at the door of Sinners hearts, that thereby hee might magnifie the Glory of his Justice in their utter

utter ruine and destruction: for, now oh soul wilt thou bee left without excuse, thou stout Rebel, that stood'st it out against the Lord, that though he called again and again, thou wast resolved thou wouldst not hear, though mercy were upon its knees before thée, and begged thée to give admission to the Lord of Life, yet impenitent thou wert, and impenitent thou wouldst be; miserable thou wert, and miserable thou wilt be; Therefore wil hee magnifie the glory of his Justice upon thée and make thée smart to purpose, because thou wouldst not hear the voyce of the Charmer, though he Charmed never so wisely; now you have no longer any cloak for your sins, now take what falls, expect a reward according to your works, for the righteous Lord loveth Righteousnesse, but the wicked his soul hateth. as it is in the 11 Psalm, 5, 6, 7, verses. No marvel now if the Lord rain fire and brimstone, and an horrible tempest, for this shal be the portion of their cup, who have despised the rich grace of God, and abused his Patience and long suffering towards them, Mal. 4 1. For the day is coming that shall burn as an Oven, and all the proud, yea, and all that do wickedly, shall bee as stubble, and the day cometh that shal

urn them up saith the Lord, and shall leave them neither root nor branch. But to proceed to Application, the maine thing intended, the Uses I shall make are these three:

1 Exhortation to Sinners.

2 Terror and affrightment.

3 Incouragement; and then close all with some directions.

Use 1. Of Exhortation, to exhort, and stir up, if it be possible every secure Sinner, to stand it out no longer, but to set open your hearts that the King of glory may enter in. Oh Sinner, now Christ is standing, and calling to thy soul, If thou wilt hear and open I will come in unto thee, now Christ is saying, I know thy works, I know well enough what thou hast bin, and what thou hast done, I know thou hast bin a Blasphemer, or a Drunkard, or a Whoremonger, or a Thief, or a Sabbath-breaker, and a Scorner, yet I stand at thy dor this day and knock, I will receive thee unto mercy, I will forgive thee all thy sins, I will accept, I wil heal, I wil save thy soul, if thou wilt open thy heart this day unto me and let me in; oh Brethren, for Christ his sake refuse not Christ, doe not reject nor neglect so

great

great salvation, so ample a salvation, so waiting a salvation, lest you perish.

1 Consider the necessity you have of him. Give me Children or else I dye, saith Rachel, oh give me Christ or else I perish for ever. Can you be saved without Christ, and if you may have Christ but for opening the door, then while it is called to day hear and open to him, if the door of Grace should bee shut because the door of thy heart is shut, thou wouldst be shut up with a vengeance for ever.

2 Consider what answer thou wilt be able to make at the Great Day, if thou wil harden thy heart and not open, why what wilt thou? why what canst thou plead for thy self at the Day of Judgement? wilt thou say the Gospel never offered thee Christ? why thou hast heard this day, If any man will hear and open, I will come in and sup with him; wilt thou say, I would have opened my heart had it not been for the love of sin, or of ease, of liberty, or honour, or friends, or companions; oh how will men and Angels hisse at thee, this is the Person who for Lusts sake forsook his mercies, who for a little vanity rejected his own salvation; oh how will thou curse thy self,

selfe, that for nothing, nay, for that which is worse than nothing, thou hast put off Christ and his Salvation, therefore men, brethren, and fathers, hearken unto mée; as Moses said to the Israelites, so this day propound I unto you, Blessing and Cursing, Life and Death, Salvation if you wil open to Christ, and Damnation if you refuse Christ; oh for the Lords sake chuse not Cursing but Blessing, chuse not Death but Life, chuse not Hell but Heaven, chuse not Sin but Christ; though you have formerly slighted him, if yet you will regard, though you have formerly contemned him, yet if you will prize him; though you have formerly resisted, if yet you will yéeld, if yet you will consent, if yet you will become willing to open unto Christ, Christ will bee yours, Mercy will be yours, and Salvation will bée yours, and what would you have more? What, will not all this doe? will not mercy allure you? will not love constrain you? then give me leave to reprove you, and affright you, if it be possible, out of those depths of Satan into which you are fain, however I am so resolved, whether you will or no, and the Lord fasten it upon your souls.

Use 2. Of Terrour to you who have no com-

mmunion with Christ, that have refused let in the King of glory; oh seriously lay heart your unspeakable misery for ever. nd here I know not how to begin, if non-mmunion with the Church of God, bée so reful a Curse, that makes Cain cry out, Thou hast driven me out this day from the ace of the earth, and from thy face shall I e hid, I shall be a fugitive and a vagabond n the earth, and every one that findes me ill slay me, Gen. 4. 14. Oh then what is on-communion with Jesus Christ? Luher did profesſe, that bée would not bée in heaven if God were not there, but he would ather chuse to dwell in Hell if God were here. Oh Soul, where wilt thou abide afer death? let me beg thée to ask thy Soul hese Questions following.

1 In the bowels of love and mercy let me beg thée to ask thy Soul this question. How long will this life and the comforts of tlast? thy Soul is immortal and must neer dye, but it must have being somewhere o all eternity, this worlds happineſſe, is it verlasting? no surely, thy Money, and thy Corn, and thy Land will do thée no good n the Great Day; oh what hast thou done for hereafter? what hast thou laid up for the

world

world to come? is the door of thy heart ope to Christ, alas, is thy poor Soul unmarrie all this while?

Q. 2. What will become of thée, whe this life and the comforts thereof are gone, oh thou hard-hearted Sinner, this broa way which thou walkest in will never lea thée to the promised Land, thy gold and sil ver Key will never open Heaven gate fo thée, thy care for this worlds good will no plead for thée before the Judge; all thy car nal friends and acquaintance with whom thou hast spent so many jolly houres, thei good word will stand thée in no stead, the thou wilt be ready to cry, oh where is the Christ that I have despised, oh where is the Jesus that I have resisted, will hee plea for me? no surely; but goe to the gods whom thou hast chosen, oh what will be come of me, must I not dye, oh whither wil death carry me? into which of the Regions of the other World will my death land me either of Light or Darkness, to which o these two Regions am I now travelling certainly the way of pleasure or worldly pro fit, the broad way of the world, it is not the way to transport me to Heaven and ever lasting happiness; say oh Sinner to thy soul

wha

hat, must I be taken from all my glory
nd greatnes, from all my delights and da-
ances, and be thrown like Lucifer Son of
he Morning, from all my brightnes into
lacknes of darknes for ever, when death
ath closed my eyes, must I awake in ever-
sting flames? I Sinner, thou shalt with-
ut remedy, unles thou open to the Lord
esus Christ.

Q. 3. Ask thy Soul on which hand thou
rt like to stand in the Day of Judgement,
n the right hand or on the left, among the
Sheep, or among the Goats; thou wilt not
ear and open now, thou wilt not open thy
eart now, be assured the Devil will open
ell mouth for thee, what will be the end
f those joyes which now so make glad thy
eart; you who are in the broad way to de-
truction, and utter separation from Gods
resence for ever, thy pleasures here we
ay judge of, oh but who can tell the thou-
anth part of those fiery torments to which
hou art liable in the other world; whilst
hou livest here thou art a cursed Sinner,
nd when thou dyest thou shalt be a damned
Creature; whilst thou livest thou art fed
like a Beast by common Providence, and
art a meer stranger to saving Promises; if

thou

thou lookest upwards God is frowning, a
his wrath is revealed from Heaven again
thée, Rom. 1. 18. The Heavens and the
Hosts are ready every moment to discharg
Gods Curses, like Thunder-bolts again
thee; if thou lookest downwards, thou ma
sée Hell gaping and opening its mouth
swallow thée up quick, many dangers atte
thée every day, many miseries every mome
Legions of Devils stand about thée watch
ing for thée, and waiting only for leave fro
God, to drag thy soul into the Lake of fire
ah, when thou dyest man, what must tho
then do? when that Captain Death strikes
whole Armies of Wolves will fall upo
thée, look to it, and remember thou wast on
warned, for if thou dyest naturally, befo
thou livest spiritually, thou dyest eternally
Saint Augustine's Prayer was, O Lor
hack me, hew me, burn me here, but spar
me hereafter; as long as thou refusest to hea
Christs voyce, thou hast a Hel upon Earth, i
is not the multitude of thy companions tha
go thither, shal any whit lessen thy torments
but rather increase them; thy life, that hath
bén full of worldly joy, shall end in deadl
woe.

All you into whose hands this little Bo
sha

shall come, oh let me beg you to consider in those bowels of love you have to your own souls, how your hearts can endure to think of being shut out of Heaven, out of blessednesse for ever; ask your hearts these questions: Can I burn, can I endure the vengeance of eternal fire, will boyled Oyl, burning Brimstone, scalding Lead, a glowing Oven, a scorching Furnace be an easie lodging for me? Oh why, oh my Soul wilt not thou now bee perswaded to repent, is there too much pain in that? Thou art ready to say thou canst not bear a Crosse, or an Affliction, a Scoff, or a reproach; talk to thée of crucifying the Flesh, of parting with thy Lusts, with thy worldly Companions, of entring in at the straight Gate, oh these are hard sayings, who can bear them; but how wilt thou do to dwell with devouring fire? how wilt thou dwell with everlasting burnings, whatsoever thou thinkest now, think what Hell will bee, when the day comes thou must descend into it; thou canst now drink or laugh away the fear of it, but what will it be to thée when thou féelest thy self wrapped up in the flames of it, and not a drop of water left to cool thy tongue; think on Hell, oh Soul, and then think on Christ,

and

and consider if a Redæmer from such misery be not worthy the accepting, think on Hell and then think on Sin, and Carnal pleasures and delights, and consider how they will relish with thee, when thus salted with everlasting fire; are these the price for which thou sellest thy Soul to Hell? oh bid these lusts and pleasures be gone, bid your companions in sin be gone, and though you loved them well, yet tell them you must not burn for them, that you will not damn your Soul to please your flesh.

Having thus as briefly as may bee laid down the use of terrour, which I hope will awaken some poor Soul out of the depth of security, I proceed to the last use of incouragement, to incourage poor Sinners to venture to lay hold on him before it bee too late.

Vse 3. Oh poor Soul, hast thou kept Christ out a long time, and art thou not yet resolved to open thy heart to him, what shal I say to thee, let me say this, Christ waits still for thee, Christ is willing still to receive thee, then why wilt thou undoe thy self by neglecting so great salvation, let the consideration of the Message Christ brings you, of the Errand he comes on, it is not a dismal

dismal word he brings: is it not a dreadful errant; if Christ had come to destroy thy Soul, could he have had lesse welcome than you give him? Oh for your Souls sake receive him, entertain him, for there is great kindnes in him: oh yee fools, when will yee be wise, come unto Christ and he will have mercy on you, he will heal all your backslidings, and lode you freely. But some poor Soul will be ready to say, I have a desire to come to Christ, but I am afraid Christ will never receive such a wretched Sinner as I, who hath stood it out so long against him. For answer to this, give me leave to give you some few Directions.

1 Ah poor Soul! art thou willing to come to Christ, then will Christ in no wise cast thee out; if thou comest to him poor, miserable, blinde and naked; Oh Sinner, come not to him in thy own strength, but come thus, and say, Oh Lord, here is a poor Soul not worth a farthing, Oh Lord, make me rich in faith, Oh Lord, here is a miserable Soul, Lord shew mercy to me; here is a poor blinde Soul, oh Lord enlighten me from above; here is a poor naked Wretch, Oh Lord, cloath mee with thy Sons Righteousnes; oh Lord help mee, oh Lord save mee, lest I

perish, for I cannot help my self.

Direct. 2. Come to Christ by believing in him; ah when thy poor Soul is sinking headlong to Hell, and thou seest no way to escape the fearful wrath of God hanging over thy head, catch thou then at such time, catch fast hold on Christ: oh then apprehend and apply all his benefits to thy poor Soul; come this way and grasp him in the armes of thy faith, and say, O Lord I believe on thee, help thou my unbelief, and the answer which the Lord will give thee will be this, Be it according as thou wilt. Let Christ bee in your hand, and the Promise in your eye, and no doubt, though thou hast been a Rebel, and a Traitor, yet Jesus Christ having received gifts for the rebellious, will shew mercy to thee, and receive thee.

Direct. 3. Come to Jesus Christ by repenting, and forsaking all thy sins; thou canst never come to the Wedding Supper without the Wedding Garment, the Old man must be done away before all things can be made new, Jerem. 4. 14. Oh Jerusalem wash thy heart from wickedness that thou maist be saved, Ezek. 18. 31. Make you a new heart, for why will you dye? Act. 17.

faith

saith St. Paul to the Jaylor, Repent and bee Baptized, and thou shalt bee saved and thy house. Christ will never enter into an unclean heart, oh get thy heart washed by the tears of true and hearty Repentance, and then Christ will come in and dwell with thee.

By this time I hope you see your absolute necessity of closing with Christ, and of opening the door to him; and having given you some Directions, suffer me now in the conclusion, to perswade you by all the bowels of love and mercy, which Christ doth exercise towards you; if Christ had come to destroy your Souls, he could not have had less welcome; will not you believe Christ? will you neither believe his Messengers? If the Ministers of the Gospel had been messengers sent up from the bottome-lesse pit to deceive Nations, to destroy Souls, to drag them down to everlasting darknesse, there could hardly have been a greater hate and out-cry against them: oh hath Jesus Christ sweat, and groaned and travelled, and laboured in pain, and all to bring forth a lye; did hee dye to purge, and cleanse, and wash his people, and when all comes to all, is it but a cheat? what do you mean Sinners by your wilfull neglect? see what's the reason of this abuse of

Gods grace, and mercy, and patience, comes it not from sin? Oh 'tis Sin hath made men Devils, Devils against God, Devils one against another; there is not one sinner but if God should pull up the sluces, and let his wickednesse have its full course, he would do his utmost to damn all the world: Oh friends! let me beg you to consider what sin hath done; go to Mount Calvary and see what it hath done there; what was it that slew the Lord of Glory, that put Christ to death, was it not those sins which were laid upon him? these were his betrayers, his murderers, these were the thorns, the nails, the spear that wounded him, let the sweat, the cries, the groans, the blood, the soul that was pressed and poured out by sin, let these speak. Turn aside from Mount Calvary, and go down to the Valley of Hinnom, lay your ear to the mouth of Tophet, and hearken, Oh your soul! what work sin hath done there; what is it that hath filled Hell so full already? what sent down Cain, Judas, and Annanias and Saphira, with those millions of damned souls, that are already tormented in those flames; stand and admire, Oh that thou art not there to bear them company! 'tis meerly the mercy of God that spareth thée,

thée, Oh therefore, be not high minded but fear: Did God damn so many souls for nothing, or for a trifle, inflict so great torments for so small offence; what was it that cast them thither, was it their Righteousnesse, or rather was it not their Iniquities? If you step down to those Chambers of Death, and ask those wretched creatures, Friends, how came you in hither, what would they answer? Oh it is our sins brought us into this place of Torment! Oh, saies one, 'twas my covetousnes brought me hither! Oh, saith another, 'twas my lying brought me hither! Oh, saith a third, 'twas my pride, and wantonnes, and slothfullnes! Oh sin, sin, sin! this is that for which wee burn, we roar, we rave, we dye, we dye eternally; Oh therefore Sinners, despise the riches of his grace no longer, lest his wrath break forth, and he tear you in peeces, and there be none to help; but let mee beg you to open the Dor of your hearts, that the King of Glory may enter in; take the yoke of Christ upon you, for that is easie, and his burden, for that is light; wash your heart from your Iniquities, that you may be saved; Oh how long shall vain thoughts lodge within you? And my Prayer to God for you shall bee,

that

that the God of peace would sanctifie you wholly, and I pray God, that your whole spirits, soul, and body, may bee preserved blameless, unto the coming of our Lord Jesus Christ.

Now the God of Peace, make you perfect in every good worke, to do his will, working in you that which is well pleasing in his sight; that after you have run with joy the Race that is set before you, you may possesse a Kingdome, and a Crown, which is incorruptible, which fadeth not away, reserved in Heaven for you.

T. P.

FINIS.

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